000 /14 cont./2. E. E. Evans-Pritchard,
The Nuer, Oxford, 1940, p. 261.

/15/ Chapter I

Kinshi[illegible]

131 Goa Province extends from the ocean to the mountains.
133 The Djene'berang River, originating on the almost 3,000 meters high Bawakaraëng and emerging into the sea just to the south of Macassar, flows entirely through Goa's regions.
491 The large motor highway which connects Macassar with
361 Malino, situated 70 kilometers away in the mountain, runs practically parallel with the river. Approximately 10 kilometers outside Macassar lies the little town of Sungguminasa, still entirely in the plain, the residence of the Prince of Goa. Only 30 kilometers further on the road begins to climb
[133] steeply. The 30 kilometers to Sungguminasa lead through an undulating plain where woods and sawahs alternate. Groups of houses lie scattered through the country. At kilometer post 15, just past Sungguminasa, lies Kampong Bontoramba.
● 369 Elegant automobiles belonging to the residents of the large city roar through it, but this has little influence on village life and everyday thought. Some of the old people have never seen Macassar. For the majority a visit to the large city is a significant event, but more because of the many curiosities to be seen and experienced there than because of the changes to be introduced into one's own life after returning home.

631 Bontoramba is one of the 14 kampongs which form the adat community of Borongloë, and at present Borongloë, together with 10 other adat communities, forms the federative unit which for hundreds of years has been known as Goa Kingdom.

158 /166 cont./ should like to mention the vertical tendency
181 which demands of the Makassarese a constant striving to surpass other men and to be a great conqueror of women. The anxiety about losing the ability for this, or else of falling short in this aspiration, could very well form the basis for the koro phenomenon.

Prostitution

548 Prostitutes are unknown in Makassarese kampongs. There
626 are no women under thirty-five to forty years of age who live
558 alone without kinsmen, and if a woman lives with others in a house, it is impossible for her, for reasons discussed at length above, to receive men more or less regularly, or to have contact with them outside the house. So long as she lives in a house with others, even a single contact situation would cause the young male house mates or neighbors to become siri'. The older women who do not wish to risk any difficulties on behalf of this stranger in such a case will try to send her away in time -- for instance, to a head who lets her marry -- before a brawl could come about through her /167/. Once she is out of the house, there is no reason for the young men who, after all, are not related to her, to be siri' because of her behavior.

Her conduct impairs the social standing of her group, and for that reason she is unacceptable in the rural kampongs. There is little evidence of moral disapproval.

548 Prostitution is an urban phenomenon. Prostitutes live in
● [369] Macassar as well as in the larger pasar places such as Parepare, Watampone, and others.

The pasar place of Bontomanai, the center of trade for Borongloë, did not seem large enough yet to accommodate permanent prostitution. It was said of one of the daughters of a prominent man in Borongloë, who had gone to live in Bontomanai with a distant relative, that she received men who

000 that this was against adat inasmuch as he had been exiled for a capital crime.

● 369 181 I asked whether the interior regions of Makassar are as backward and adat-ridden as the Buginese areas of Bone. Rahim says that he thinks so, and attributes the freeness of the ones I know to their proximity to the big city. He said there isn't much difference in the more remote places between Makassar and Buginese areas. He did stress, however, that there are character differences between the two groups which research might reveal.

304 171 They (used to?) cut a man seven times in supercision, and this was according to adat. A little blood was drawn each time, and when this was done seven times, he was O.K. (this looks like the blood purging which Reed and Whiting talk about in New Guinea).

000 Balumbaru, October 12, 1949. I made my last trip to see Saleh and to get more information on class and trade. He had returned from a wedding at 4 A.M. and his wife was still there.

346 764 177 771 In talking about the urns on the mosques and at the tomb, he said that he had heard from informed men that they had formerly been used for the cremated remains. He added that the reason why Makassarese and Buginese people did not accept Hinduism was that they did not like cremation. Here's the folk reason, rationalized. I asked him about the incidence

586 595 of divorce, and he said that there were very few in the kampong. He said that he knew of only one case in five years. As for polygamy, there are eight cases at present in the whole kampong, but in every case the other wife or wives live outside the kampong. Seven of these cases are those of nobles; the other is the rich man of the factory, a commoner, Liyu. He has taken a second wife. I got the full information on him, and also a map. I find that one thing I must get is the class of the kampong and mosque officials.

304 881 565 343 We went to kilometer 22, to Kalukuang and Limbung, to see the last of a sunat [circumcision] feast, but it was over and the dancers had gone. We met the father, however, a young man and gallarang of the kampong. For this feast there had been constructed a special house known as a balugu. It had been made with criss-cross walls like the Pampanua birth feast place. The young man said that even this type of structure is being used today by non-nobles in Makassar, whereas in Buginese area this is still quite taboo. He also pointed out other rank symbols which are being used by non-

[342] nobles. I noticed that the house of the Goa radja, in Sunggguminasa, was a yellow wood house with a walled place